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## NOTES AND ABSTRACTS.

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**The Employment of the Feeble-Minded.**—I have been asked to give some account of the work of the Birmingham After-Care Committee. It is now in the fourth year of its existence, and I think it may claim to have already accumulated some useful evidence bearing on the problems which are continually puzzling those who are engaged in the work of educating the mentally defective.

Such "After-Care Committees," or "committees of inquiry," as I should prefer to call them, find their most useful work in ascertaining the results of special class teaching of the feeble-minded, or the lack of results, as the case may be, when they have gone back to the ordinary life of the families to which they belong. It is most important in determining the ultimate fate of such children, and the practical worth of the laborious and expensive education which we provide for them, that committees shall be established to watch and to record the future of all who pass through special classes. It is only by doing this methodically for a considerable number of years that we can obtain any accurate knowledge as to the adequacy of special class teaching to prevent mental defectives from becoming social parasites. How many of them become wage-earners? How many become self-supporting? How many ultimately get into prison or into the workhouse? What proportion of them have children, and of these children how many become drunkards, prostitutes, criminals, or are themselves mentally defective?

These committees of inquiry have two distinct tasks laid upon them. In addition to the more or less statistical investigation and the collection of evidence, the importance of which there is a tendency to undervalue, there is the additional object of influencing the lives of the feeble-minded in the homes to which they have gone by occasional visits on the part of members of the After-Care Committee. While I do not wish to underrate the value of this side of the work, if I am truly to express my own opinion, founded on our experience in Birmingham, I must say that I think the personal influence of the after-care member in the homes of the feeble-minded is practically *nil*, except in a few rare cases. No influence that is not continuous in its action can ever be effective with weak-minded individuals. When it is considered that in a majority of cases the parents to which the children return are degraded, drunken, or themselves feeble-minded, the almost hopelessness of the case becomes apparent.

Our investigations show that out of eighty-three mental defectives now on our after-care list, only twenty-six are wage-earners. The average weekly wage, of 6s. 1d., of these twenty-six has gone down and not up, as it should do. This is probably due partly to the general depression of trade, during which the weakest individuals suffer first, and partly to the undoubted tendency of the feeble-minded to degenerate when discipline and control are relaxed upon leaving school.

On the whole, our after-care evidence shows that only about 17 per cent. have a chance of becoming permanently self-supporting; the remaining 83 per cent. will require permanent protection and partial support.

But I should like to point out that it is probable that certain improvements in the education of these defectives would considerably increase the percentage of the self-supporting. For example, the irregularity of attendance and the frequent disappearance of these children constitute a very strong argument in favor of substituting boarding-schools for the special class teaching. The work begun in boarding-schools should be continued in an industrial colony, which seems from the evidence already collected to be the only satisfactory method of dealing with a large percentage of cases. No scheme can be complete until we have further legislation which will enable us to detain all feeble-minded persons who are incapable of self-support except under control in such industrial colonies.

The looseness of present methods as regards segregation of the weak-minded is seen in the fact that of the 862 individuals in the charitable institutions of Birmingham, over 10 per cent. are feeble-minded. In one Magdalen Home 100 consecutive cases were examined, and 37 were found to be feeble-minded. The obvious deduction is that it would be wiser to provide permanently for such cases from an early age, to insure that such wage-earning capacity as they possess should be made the most of, and that they should be prevented from giving birth to other defectives.—MRS. HUME PINSENT, in *Charity Organization Review* (London), March, 1905. E. B. W.

**The Foundations of Social Interest.**—"You can give a man power to vote by an ordinance of the state, but you cannot in the same sense give a power to be educated." The artisan has still the future of the country in his hands; how shall he be stimulated to interest in social knowledge? How shall the prevailing lack of general interest in social welfare be combated? How shall our present secularized school system be saved from the standards of mere industrial utility, and be provided with really effective civic instruction? The time seems opportune for the promulgation of some authoritative suggestions as to the line which educational reformers should take in this all-important matter.

My plea, reduced to its simplest terms, is that the foundation of interest in the problems of social well-being with which we are here concerned must be laid in some form of elementary sociological instruction in both secondary and elementary schools.

It can hardly be objected that such elementary civic instruction is impossible, for it has already been introduced into the public schools of at least three great countries which are in the van of civilization—France, America, and Japan. Of course, it is essential to distinguish the attempt to impart orderly knowledge of social conditions from the effort to stimulate and build up a real living interest in such conditions. This latter result must be achieved first, and any attempt which reverses the order is foreordained to failure.

Ruskin was not slow to perceive this lack in our English schools. "Our system of education," he says, "despises politics, that is to say, the science of the relations and duties of men to each other;" and after defining more clearly what he means by politics, he goes on to show how its elements may very well be taught to schoolboys.

The unification of education under the new Education Act has made the initiation of extensive changes by the educational authorities more and more feasible. Plato looked forward for the establishment of his ideal to a philosopher-king. We may look forward for the establishment of ours to a philosophic "acting secretary." Perhaps we have him already.

A further objection may be made to the effect that, although it may be possible to lay the foundation of a new interest in civic ideals in the schools, still it is not properly our work. (This paper was read before a meeting of the London School of Sociology.) But it is quite apparent that the successful teaching of sociology to more advanced students depends upon the presence of the right kind of apperceptive groups—to use a technical expression—to which the new teaching may attach. We need the schools to lay the foundation of the interest we seek here to develop.

But this society in "providing lectures and teaching on social science and economics with special reference to social obligation and administration," aims at keeping in the forefront of all its work the idea that the foundation-stones of society are not any mechanical arrangements for the adjustment of external actions, but elements of character; and these latter rest upon no mysterious inborn principle of obligation independent of the concrete ends and feelings which the course of education and experience gathers together.

The contents of conscience, the direction in which it acts, the group of ideas as to what is of value in life, are the factors which lie at the foundation of that sense of social obligation which this society strives to inculcate. And these things—these higher social and moral tastes, if you please—like the taste for art, or literature or for knowledge of natural objects, must be built up in the school. It becomes more and more necessary to enlist the schoolmaster as our ally.

A recent movement of great national interest, looking toward the promotion of ideals of health in the minds of the school children, illustrates the point I have been making. Indeed, I should regard the admission of hygiene into the compulsory subjects in elementary education as a first step in the direction of the concrete ethics which I should like to see the ground note of our national education.—JOHN H. MUIRHEAD, in *Charity Organization Review* (London), February, 1905.

E. B. W.

**The Italian Accident Insurance Law.**—At last, after many years of discussion and preparation, Italy has set out upon the road of social legislation. In the year 1898 the law providing compulsory accident insurance for workmen was passed, and in the same year another law created a national old-age pension fund for workmen. Still more remarkable is the year 1902, in which the establishment of a Bureau of Labor occurred, a law for the protection of women and children was passed, a new amendment was added to the law providing for aged workmen, and there was set up a court of arbitration to deal with the conflicts arising between capital and labor. The law regarding accident insurance received fresh attention at the hands of the government and in Parliament, and after many alterations it finally emerged in its present form as the law of January 31, 1904, and the decree of March 13, of that year.

Under the provisions of this law are included all workmen in stone quarries and mines, in building operations, in gas and electrical plants, upon wharves, in arsenals, without regard to the number so employed. It applies also to railroad construction and operation, to traffic in general, to wrecking, and to the building and launching of ships when the number of workmen exceeds five. In industrial enterprises with more than five workmen, in which machinery is called into use, all must be insured; where less than five are employed, only those using the machines need be insured. The law, moreover, embraces the industries of agriculture and forestry.

The employers and managers are required to file with the prefect full information relative to the nature of their businesses, including the number of men employed; every accident must be reported, and the employer must pay the cost of the first medical attendance, as well as the cost of the medical testimony which accompanies the report of the accident. They must, moreover, have displayed a placard containing the name and address of the insurance company with which they have insured their workmen, and the time when the policy went into force and when it expires. The contract with the insurance company must be closed before the workman commences work, except in cases of urgent need, when five days of grace are allowed.

The insurance may be procured either from the Cassa Nazionale di Assicurazione, whose central office it at Milan, or from certain other similar organizations. The expense of the insurance must be borne exclusively by the employer, who is prevented by heavy penalties from shifting the burden in any way to the employees.

The workmen also are under certain obligations. They must follow the directions for avoiding accidents; they must carefully preserve their pay-books and see to it that the proper entries are made therein; they must report even the most trivial accident, and must submit to such medical examinations as may be necessary to establish the facts in the case.

All accidents are divided by the law, according to their consequences, into the following categories: (1) complete permanent incapacity for labor; (2) partial permanent incapacity for labor; (3) entire temporary incapacity; (4) partial temporary incapacity; (5) death. In the first case an indemnity of one-half the daily wage is paid after ninety days. This may be capitalized so as to yield six times the yearly wage, and never less than 3,000 lire. The indemnity in the other cases, excepting the last, is proportionately less.—PROFESSOR FILIPPO VIRGILII, "Das italienische Unfallversicherungsgesetz," *Archiv für Sozialwissenschaft und Sozialpolitik*, Vol. XX, No. 2 (1905).

E. B. W.

**Financial Aspects of Municipal Undertakings which Extend Beyond the Municipal Boundaries.**—A number of puzzling questions arise out of the fact that in very many cases municipal areas have little or no claim to be the

natural units for industrial undertakings. The boundaries are too artificial to be used as the limits of the area of service, particularly in such enterprises as water-supply and tramways. One finds suburban districts outside the jurisdiction of the municipal authority which are precisely the places which should be supplied with water and electric light by the same body and from the same source as the city; and tramways should certainly connect them with the center. But if the services are performed by the municipality, there is an overlapping of function in the suburban areas which may at any time become a source of discord.

The expression "natural municipal monopolies" turns out, then, to be a rather inexact phrase, inasmuch as the natural area for the monopolies seldom entirely coincides with that of the municipality. Under present conditions, therefore, it is quite absurd to expect a municipal industry to be circumscribed by the administrative area. Thus we find that whether by direct grant of powers by Parliament, or by purchase of private undertakings which were not restricted to the single area, the extension of municipal activity beyond the municipal boundaries is at present proceeding very rapidly.

This extension, however, is attended by many vexing financial questions of relationship between the municipality and the outlying communities which are served by its industrial enterprises. The whole discussion of this series of relationships centers about the three elements of risk, of representation, and of profit. It is possible to do little more than state some of the problems which demand solution in connection with these matters.

It is to be noted that the risk involved in undertaking a service for a much larger area than the administrative one falls entirely upon the administrative area, that is, upon the municipality. This fact accounts in certain cases for the apparently excessive per capita indebtedness of some cities—an indebtedness which is explained by municipal trading extended over an area and population much greater than those of the municipality itself.

With respect to representation of the outlying districts upon administrative boards charged with the management of municipal enterprises, a few experiments have been made. Where many such suburban districts are served, the committee is apt to become unwieldy; for the city itself would always demand a majority of the members. Such a scheme of representation, however, raises a crop of questions of its own, and leaves untouched the matter of risk, for it may be doubted whether the suburban authorities would accept risk as involved in their share of management. On the whole, there seems to be no feasible plan of giving effective participation in the work to outside areas.

It has sometimes been urged that the best solution of the whole question is to forbid a municipality making a profit from any of its enterprises. In that way it is thought that there can occur no possible exploitation of external areas. But in the first place there is not, necessarily, any injustice to these suburban districts in the reaping of profits by the cities which assume all the financial risk of the undertaking. And, furthermore, "profits" from such enterprises are so largely a matter of bookkeeping in the matter of depreciation and sinking-fund, and of tariffs and charges, that no present data on the subject are sufficiently uniform to serve as a basis from which conclusions may be drawn. This is merely pointed out to show how futile it would be under present conditions to disallow profits, even if it were desirable from other points of view.

In order both to safeguard the outlying areas, and at the same time to compensate the municipality for the financial risk assumed, it might be possible for governmental regulations to be devised which would admit the principle of differential charges in some industries, but within strict limitations. If the charges were bound to go down on a sliding scale *pari passu* with the charges within the city area, so that the difference could never be very great, no injury could be alleged. But, of course, in such industries as tramways, such a principle could hardly be applied.—STANLEY H. TURNER, in *Economic Journal*, March, 1905.

E. B. W.

**The Employees of the State and Professional Organizations.**—The Commission of Labor has framed a law which renders the provisions of the law of 1884 regarding organizations of employees applicable "to the employees of the

state who do not exercise any portion of the public power." This arrangement, which points fairly in the direction of assimilating the relations between the state and its employees to those existing between private persons who stand in the relation of employer and employee, is weighed down with important consequences.

A question which arises at the first consideration of this law concerns the extent of its application. What classes of public servants exercise no portion of the public power, and where exactly should the line be drawn between those who wield public power and those who do not? Without attempting to resolve the quite apparent ambiguity which this formula contains, we may conclude without much hesitation that the class of public servants who impose no act of authority upon other citizens, but simply perform a designated task on behalf of the state, is very far from being a negligible quantity. The employees of the departments of public works of instruction, of agriculture, of posts, of public relief, and of manufactures are all of this sort.

The fundamental question which remains, then, is whether it is proper to permit the greater part of public servants, simply on the ground that they do not wield the public power, to form organizations exactly as if they were private employees. In spite of the unanimous decision of the commission upon this point, we believe there are essential differences in the two cases which must not be lost sight of.

The employer and his workmen, in the first place, are equal before the law, and their possibly conflicting interests are only the interests of particular individuals, which are to be adjusted by mutual agreement, that is, by contract. The case of public servants is quite different; here we find sovereignty and the imperative rights and interests of the entire nation on the one side, and individuals upon the other; moreover, the conditions, rights, and obligations attending labor performed for the state are fixed, not by contract, but by statute. Shall we then confer by law upon the employees of the state the right to form organizations to oppose the law?

Labor organizations are weapons of struggle; and it follows naturally from the right to organize that the demands of public employees in regard to wages, advancement, discipline, political liberty, etc., may be opposed to those of the government, and may be defended by recourse to political influence, the courts of justice, and strikes.

The fundamental difficulty lies in the fact that the line which this law attempts to draw between the function of the state as the guardian of public security, and the work of the state as the promoter of social well-being, is an entirely illusory one. With the increasing extension of functions which characterizes the modern state, the present moment seems to be poorly chosen in which to maintain that public employees not charged with the more personal authority of the state have no other duties than those which they would have in the employ of a private person pursuing an individual interest.

In short, the common law governing private employment is not fitted for the government of public servants, of whatever sort they may be. A most important duty devolves upon the legislator, therefore, to define clearly by law the relations which the servant of the public is to sustain to his superiors. The employee of the state does not serve his chief, but together with his chief he serves the wider interests of the state.

Now the actual organization of the personnel in our public service does not answer to the ideal here indicated. There is an absolute lack of unity, and more serious still the opportunity is constantly afforded for arbitrariness and favoritism. This calls for an effectual remedy. But, instead of instituting between the state and its servants a sort of antagonism, such as develops in ordinary labor disputes, it is from the state itself, out of an intelligent perception of the relations existing between them, that we would wish to obtain these guarantees. Being the most exacting master, the state ought to show itself the most just and reliable.—G. DEMARTIAL, "Les Employés de l'État et les syndicats professionnels," *Revue politique et parlementaire*, March 10, 1905. E. B. W.

**Observations on the Cameroon District.**—Great care must be taken in seeking information from the natives to avoid all suggestion of an answer, for the

African is apt to convey exactly the piece of information which he suspects the questioner would like to receive. In putting questions one must also have regard to the inability of these people to work with abstract ideas. The items which follow I have not attempted to organize or combine, or correlate with other similar facts, but simply to present as observations made during a long residence in the Cameroon district.

There are many sorts of secret societies in the Dualla region. Each organization has its peculiar sign which consists of a characteristic object which has great significance in the rites and activities of the society. The Kongolo, for example, wear bells about their necks, in their dances, while the Tambinde are distinguished by caps made from the tailfeathers of parrots.

An interesting group is the Ubomako or "Walkers Upon Stilts." Their sign is a stilt, which serves as a concrete expression of "bigness." By no means all the members of this society understand the art of using stilts, but the implement serves as the official token of the group. Entrance into this society is open to both slaves and freemen.

A purely slave league is that of the Bajongs, whose symbol is a conventionalized antelope's head. Both classes may belong to the Mungi, whose members bear one or two tattooed crosses upon the breast and the stomach. They are reputed to be able to cause sickness and even death by putting a mungi bush before the house door of their debtors. The debtor in such cases loses no time in settling accounts, after doing which he removes the bush with dancing and song. They also plant poisonous peppers in the field of an enemy, who, if he picks them, will suffer a poor harvest or will himself become sick.

The league known as the Gingu possess great power; they can bring misery and sickness upon a whole village. They are reputed to have so-called "brothers" dwelling as spirits in the waters, to whom fruits are offered after the harvest. These spirits aid their mortal brothers in the pursuit of the sea cows. Two other spirits — Edumo, an evil earth-spirit, and Ekelle-Kette, a mischievous sprite who displaces household utensils — are recognized.

Witchcraft plays a large part in the imagination of the blacks of the African west coast. When the smallpox breaks out in a neighborhood, the spirit of sickness is driven out of the village in the person of a Bushman of the Bassa tribe who have a reputation for especial magical powers, to the accompaniment of long-continued drumming and dancing. The village is then surrounded by a rope, in order that the sickness may not enter again.

In cases of witchcraft the wish, the abstract curse, does not suffice; some concrete material poison must be introduced in an invisible way into the victim. This is apparent in bewitching from a distance. Sometimes the medicine-man is able to get the enemy into his power in the form of a turtle which he makes sick and possibly causes to die. The enemy also sickens or dies at the same time. (As Herr Standinger remarked in commenting upon this report when read before the Berlin Society, we have here a very interesting case of the power of suggestion working upon the fears and the vital processes of the victim, who falls into the greatest despondency and apathy, due to the settled conviction that he cannot survive the death of the turtle which is in the power of his enemy.) Of course, upon the payment of a sufficiently great sum, both turtle and man are often allowed to recover.

There is also a charm which makes one invisible, which is much sought after by elephant-hunters. The medicine-man is usually promised one tusk, and when the overconfident hunter, relying too fully on the power of the charm, is trampled to death by the infuriated beast, it is plausibly assumed that a stronger charm has intervened to the man's undoing.—DR. A. PLEHN, "Beobachtungen in Kamerun," *Zeitschrift für Ethnologie*, Vol. XXXVI, No. 6. E. B. W.

**World-Organization Secures World-Peace.**—It is now over fifty years since the first world's peace congresses met. Although devastating wars swept both the continents of Europe and America before the present series of universal peace congresses began in 1889, the momentum of that earlier agitation seems to have been brought over into the present movement, which is rendered auspicious

by the organization of the Hague Tribunal and by the increasing closeness of relations among the nations of the earth.

That permanent conditions of peace can be established only by putting mankind into its true position as an organic whole is being more clearly perceived than hitherto. World-organization must grow out of a perception of the essential unity of mankind, a fundamental reality which was not created by men and cannot be destroyed by them. World-unity in the manifold interests and pursuits of men is a fact today, although unity of the world under a single governmental system is not a fact.

But even this it is not too much to believe the future holds in store. Signs pointing to such a universal polity are already visible in such international co-operation as the Postal Union and the Hague Court of Arbitration. World-wide legislation and adjudication will precede the constitution of a universal executive function. Just as the wisdom of the elimination of sovereignty as an attribute of principalities and commonwealth, and the sole possession of such sovereignty by the nation which emerges out of a previously existing federation, has been abundantly proved, notably in the history of the American Union, so in the evolution of universal political organization petty national sovereignties must give place to the larger and less artificial sovereignty of a world-state. Thus not only the disarmament of nations and an era of stable peace will be inaugurated, but religious freedom and unfettered commercial activity will be insured.—R. L. BRIDGMAN, in *Atlantic Monthly*, September, 1904. E. B. W.

**The Hyperbolic Teachings of Jesus.**—Can any of the practical questions of society be settled mechanically and infallibly, without the labor of observing facts or the responsibility of forming a judgment, by simply opening the Bible? The matter of divorce is a case in point, and Bishop Doane, in a recent number of *Harper's Weekly*, voices a widespread conviction in urging the danger of going beyond the letter of Scripture in the treatment of the divorce question. The bishop's appeal seems to imply an affirmative answer to the opening question, and to place the words of Jesus in this regard in the category of legislation.

Such a view of the teachings of Jesus is open to criticism. During his whole life, he fought against the tyranny of mere words, and for the lordship of the present living spiritual man. In his discourses he suggested great truths by parables, by questions, by paradoxes, by hyperboles, by every device that could elude the semblance of fixed judicial formulas. It is the irony of history that such language should be seized upon for statute law. Jesus did not intend to save us from the trouble or the responsibility of dealing with concrete situations, but he did intend to give us the heavenly point of view.

Throughout the gospels the rhetorical figure of hyperbole abounds in the discourses of Jesus. Most Christians treat large parts of these discourses as figurative, and it is clear that it is purely a matter of human judgment which, if any, shall be enforced as practical rules. Surely, those in which hatred of parents, mutilation of the body, entire bestowal of one's goods, abstinence from the use of an oath, neglect of hospitality to friends and relatives, the disuse of the word "father" in addressing men, and many other injunctions occur, cannot generally be regarded as literal.

Jesus is the poorest possible authority for a literalist. He says the most unqualified things regarding the authority of the Mosaic law, and then never seems bound by them. The explanation is found in the fact that to him a law was never a formula of words, but the ideal aim of the law giver.

To what point, then, has our investigation brought us? To the conclusion that the teachings of Jesus have no value? Far from it. They have an infinite value. But they lie in a plane above that of legislation. Laws must be fitted to their times. Ideals are like the stars. It does not appear that Scripture contains ready-made rules for our use, but in laying down maxims for individual conduct, and laws for church and state, we are bound only to the application of a Christian judgment to the interests involved.—W. G. BALLANTINE, in *North American Review*, September, 1904. E. B. W.

**The Real Dangers of the Trusts.**—Against the trust as a device for reducing to a minimum waste in production, and for securing the greatest



economic efficiency, in short, as the consummate product of legitimate industrial evolution, no man can advance valid objections. But against the trust as a constant disregarder of the necessary principles of fair play in business and of true democracy in government, the people must be ever upon their guard.

It is a grave question how much reliance may be placed upon the regulative force of "potential competition" in preventing monopolistic limitation of output and extortion in prices. Unaided, this factor seems hardly able to do what the situation requires. Artificial—that it, governmental—regulation, however inevitable, is felt by some to present grave dangers. For it would tend to increase rather than diminish the regrettable corrupting influence of the trusts upon politics; it would tend to cement rather than to loosen the bands which unite the boss and the magnate. Yet, however difficult of achievement such public regulation of the trusts may seem in the face of their present entrenched advantages, this heroic task must nevertheless be patiently and fearlessly faced by the American people, unless it is willing to expose itself to the unknown but manifold dangers of a socialistic experiment, which may be the price of failure or neglect in dealing with this problem.

Four things must be done in regulation of the trusts. First, we must stop discriminations by railroads. Then flooding a particular locality with goods offered at cut-throat prices for the sake of crushing competitors must be done away with. There is also the plan of selling one kind of goods at a cheap rate for the sake of driving out of business competitors who make only that class of goods. Finally, there is the "factor's agreement"—the refusal by the trust to sell goods to a dealer at a living price unless he will promise not to buy any similar articles from a competitor. These steps will make a hard and up-hill road for democracy to travel; but there is no possible doubt that it must travel by that route or go farther and fare worse. There is coming a long, hard fight in which honest wealth and honest labor will be on one side, and monopolies on the other; and the powers of honesty are the greater. The peril will be great if this majority tries only to prohibit consolidation, or if, failing to prohibit and in despair of regulation, it shall revert to schemes of general nationalization of industries.—JOHN BATES CLARK, in *Century*, October, 1904. E. B. W.

**The Sociology of a New York City Block.**—Investigations as to the real character of the people swarming our tenements have hitherto been ineffective owing to a lack of unity of conception in regard to the matters to be learned. The writer of this monograph spent Saturday forenoons for three years in an attempt to study a New York city street according to a complete system of social principles. Throughout, the author follows the analysis and theory of Giddings's *Inductive Sociology*. For instance, the people in the block are classed, under the heading "Type of Character," in Giddings's four types—the "forceful," "convivial," "austere," and the "rationally conscientious."

The people under consideration live on the upper East Side. They occupy fourteen five-story, "dumb-bell" tenements. The population of these fourteen houses varies from 800 to 900 souls, divided among 200 families. The causes of aggregation are found: for the Italians, in the new building being erected in the vicinity by their labor; for the Jews, in the invitation of a German garment-worker who wanted to get near his market. The Irish and Germans left in the general movement from this quarter are diminishing.

As the results of this interesting piece of sociological work, set forth in eleven chapters, are statistical and descriptive, concerning families and houses in detail, only scattering excerpts can here be made.

Studying "like behavior," it was found that a large majority of the individuals in 144 families do not usually respond to stimuli simultaneously with their neighbors; while a small majority of those in eleven families do. Most of the stimuli common to city life appeal to this whole community, but responses differ in various sections of the block. Tenement dwellers see many sights and hear many sounds, but each day, all year, the stimuli are the same. Hence like stimuli will produce like results in time.

In "appreciation" of the American people, and humanity in general outside of their own nationality, the statistics show that the more or less naturalized

families are the strongest. This naturalized class is more numerous than any other. This fact should be the cause of much encouragement to those who have been complaining that, instead of "digesting its immigrants, the nation is dying."

The classification by types of mind in the block is as follows: ideo-motor, 38 families (mostly Italians and Irish); ideo-emotional, 170 families (the ones that make possible frenzied mobs and the ones being modified by the schools); dogmatic-emotional, 6 (mostly Jews). There are no families in the block that can be classed as critically-intellectual.

The power of the "consciousness of kind" has clearly been seen in the history of each house in the block. Racial affinity, often the limit of consciousness of kind, has several times been disregarded. Even color lines have failed to keep like dispositions apart. Strong economic forces have entered the community and scattered all purely social groups; but after the storm, quietly, but certainly, like has attracted like and the house has gradually filled with a homogeneous group. When Italians enter a house, the Jews gradually move out; and if a negro enters anywhere, it is into an Italian house.

The simplest examples of "concerted volition" are in certain housekeeping arrangements. Five of these tenement families illustrate the tendency to revert to the "compound" housekeeping of primitive life. The disposition of the Irish, and the business qualities of the Jews, make possible purely economic co-operation between these races.

The ordinary conception of the "social composition" of an urban population is that of a large aggregation of individuals independent of one another and not knowing their neighbors. The formal relations of middle-class families in apartment houses are responsible for this idea. But there is a perfect stratification and classification of peoples in cities as in the village group, brought about by the same social and economic forces. This classification reveals itself in two arrangements: (1) that in which the group is limited to well-defined localities; and (2) that in which the group is scattered in various parts of the city. It is in the latter groups that often a family does not even have an acquaintance in the block in which he lives. The block studied, of course, belongs to the arrangement according to locality.

The development of personality is the end of "social welfare." In this block, where residence is usually brief, it is difficult to determine individual changes. The testimony of those who have known the street for many years points to a distinct improvement in the last ten. In the reaction of personality on institutions the most noteworthy effect of a community of this kind upon American life is its infusion of foreign ideas. The hope of developing an American type lies almost entirely in American institutions. The most effective are those with the avowed purpose of bettering the neighborhood, the public schools, churches, and settlements. The influence of the churches in this community is exceedingly small. Settlement work fails to perform one function. It fails to study the prevailing traits and to establish activities for curbing the impulsiveness of the Italian, modifying the extreme individualism of the Jew, causing the Irish to give up shiftlessness and turn to frugality, and for showing all the value of the spiritual in life according to the Anglo-Saxon ideal.—THOMAS JESSE JONES, in *Columbia Studies in History, Economics, and Public Law*, Vol. XXI (1904), No. 2. H. E. F.

**Political Economy and the Tariff Problem.**—A majority of the economists of Great Britain signed a manifesto a few months ago which sought to put an absolute veto on the tariff proposals of the late secretary of state for the colonies. A not inconsiderable minority declined to sign. The minority have pointed out that German economists favor protection.

A survey of the history of political economy will help to explain the divergence between the signers and the minority. Starting with Adam Smith's *Wealth of Nations*, a partisan book based on a philosophy no longer held, there grew up a neat self-contained little body of doctrine which constituted "political economy." The principles, at first, practically meant nothing but the desirability of free trade. An orthodox political economy developed, culminating in 1863.

In the seventies there was a stirring of the waters, notably in Germany, (1) under the pressure of the labor problem; (2) because of the growth of the his-

torical spirit; and (3) because the science became national. List had caught the "dynamic" idea. Protection, he urged, might develop a nation's productive powers and lead to larger production. The economic interest of the present is not necessarily that of the future. Today Germans point out that, while free trade was wise for England in 1846, owing to her industrial supremacy, if countries less favorably situated are to develop their resources, or if Germany desires to retain her agricultural population, recourse must be had to protective measures.

With us in Great Britain the question is whether the empire can be maintained and converted into an economic reality. Hence the German economists' spirit of approach is stimulating. A modification of England's commercial policy does not strike them as the arbitrary freak of a sentimental politician. Professor Wagner surveys England's commercial situation. Why? As a warning to Germany. The transformation of the spirit of economic teaching has taken place in France and the United States as well.

It is not the purely abstract scientific analyses of the orthodox British economist which cause him to be an *intransigent* free-trader. These analyses may be accepted as correct. It is because, instead of using them as a means toward interpreting tendencies shown by historical and statistical inquiry, he draws conclusions from them dictated by a preconceived bias. Why have the majority signed this veto? Simply because the problem has been presented to our economists when the stirring of the intellectual waters is only beginning to reach England.

National pride, in part, accounts for the survival of the old spirit. But the main cause has been the apparent success of our commercial policy until recent years, for economic speculation always lags behind conditions. But the attitude of the minority shows that a transition is under way. The increase of teaching positions for economists will lead them to examine concrete conditions.

The attempt to secure the unanimous opposition of English economists to "tampering" has failed. Some of the signers now join us in demanding better official statistics. I look forward with confidence to the time when the majority of teachers of political economy in this country will recognize imperial needs, and have the courage to face great dangers for a worthy end. There is exceeding gravity in the risks we run when we depart from the easy policy of doing nothing. But the probable consequences of inaction are graver still. I am anxious that my colleagues should aid in the practical work of reasonable opportunism.—W. J. ASHLEY, in *Economic Review*, July, 1904. H. E. F.

**Housing in Germany.**—The so-called First General German Housing Congress is not, in fact, the first gathering of the sort held in Germany, two gatherings having been previously held by the Society for Social Politics in 1872 and in 1901, and an international congress having taken place at Düsseldorf in 1902. But on the present occasion, for the first time, a general congress was organized to deal especially with the conditions prevailing in Germany; and everybody interested in the question—governments, municipalities, societies for the study of social questions, representatives of the tenants and of the houseowners—was invited to take part in it.

Since the Franco-German War there has been a revolutionary change in the distribution of population in Germany. In 1870, 63.9 per cent. of the people lived in the country, while only 36.1 per cent. were in the towns; in 1900, 45.7 per cent. were in the country and 54.3 per cent. in the towns and cities. In absolute figures the increase among the inhabitants of the towns was 16,000,000. This means that during those years dwellings for that number of additional inhabitants had to be provided. In some towns, as Dortmund, Düsseldorf, Kiel, Mannheim, more than three times as many inhabitants lived on the same area in 1900 as lived there in 1871. In Berlin in 1900 not less than 348 houses in every thousand were inhabited by more than 50 persons, and 255 by more than 100. In all towns the number of families living on floors above the second has largely increased. Thus the outcome was a vastly more intensive occupation of the ground area of the cities. Workmen were anxious to live as near as possible, not only to their factories, but also to the places of amusement—in other words, to the centers of the towns—and this desire could be fulfilled only by providing high block dwellings.

The increased demand for rooms was due not only to the influx of new

people, but to the higher standard prevailing, which made families require more rooms than had previously been the case. The number of people living in one room is tending to decline, and the number living in two and three rooms is increasing.

During the last forty years rents have been constantly rising. Building is becoming more expensive, owing to a rise both in the cost of material and in wages. At the same time, the income of the people is also rising. But the smaller a man's income is, the larger is the percentage he pays in rent. In Leipzig a workman with an annual income of 1,100 marks or less pays about 23 per cent. in rent; with an income ranging from 1,100 to 2,200 marks, he pays 19.02 per cent. for rent; with between 4,300 and 8,300 marks, one pays 15.70 per cent.; with an income of more than 26,000 marks, one pays only 4.42 per cent. The foregoing facts, in which, upon the whole, a slight improvement in housing conditions may be seen, are from a paper read by Professor Dr. Pohle, of Frankfort-on-Main.

The funds of the Workmen's Insurance have been turned to account to some extent in erecting cheap dwellings, and for loans with the same object. The German municipalities also, realizing that overcrowding is a source of disease, have framed building regulations which insure sanitary conditions, and prevent the upgrowth of slums. The land speculator is successfully baffled by the prohibition of houses of more than two stories. The consequence is that no one will buy ground held at speculative prices, as the rent of a two-story house would bring in a very poor interest on the investment. A considerable number of cities have gone so far as to build workmen's houses themselves.—DR. P. F. WALLI, in (London) *Charity Organization Review*, January, 1905. E. B. W.

**An Argument for the Common Origin of Men and Anthropoid Apes.**—Despite the criticism of Professor V. Giuffrida Ruggeri, I maintain that my diagram showing the position of the bregma in the Java cranium, published in the *Archiv für Anthropologie*, was correct. I have taken two Australian skulls and compared them with the Java cranium. There is in them a similarity. The media-frontal passages show the original crowns, with bregma lying behind the frontal bump. In our collection of 130 skulls of native adult Australians there is not a single one where the frontal suture remained open. In this they resemble prehistoric human skulls, the skulls of anthropoid apes, and other apes. With the modern European races about 9 per cent. remain open up to adult age, and frequently until a much later period in life. Among the skulls of the Gibbon collection is one of a young monkey with a closed suture.

The original stem is the same for man and ape. Any theory concerning the relation between man and the living anthropoid apes, and the relation among these anthropoids, must give an explanation for the anatomical structure of the entire group. He quotes Professor A. Keith, professor of anatomy in the London hospital, saying: "The Gibbon monkey represents the earliest degree in development in the orthograde stem, and man the last." Out of 1,065 points in the anatomical structure of man, man has 312 exclusively, 396 in common with the chimpanzee, 385 with the gorilla, 272 with the orangoutang, and 188 with the Gibbon. Keith holds that there is no other explanation than that man, the chimpanzee, and the orangoutang are sons of one stem. The orangoutang is an earlier branch of the stem; the chimpanzee and gorilla were later branches; likewise the *genus homo* is another twig of the paternal branch.

The *genus homo* divided itself in the Pleistocene age into different diverging races, which possess, besides other characteristics, differences in the shape of the skulls. In a former treatment we have shown that the mass of the brain of the civilized man is greater than was the mass of the brain of the man in the Pleistocene age. We must remember that the mass of the brain depends on the size of the body. It might appear as if man was a plantigrade animal in the Pleistocene period; but we have no reason to assume that any differences in structure in the bodies and limbs have been formed. But during the long epochs which he has lived on the earth, man's skull and brain have developed remarkably. The average capacity of the European's skull is 1,550 cubic centimeters, while that of the Java skull is not to exceed 950.

With some savage races (Australian) not less than 12 per cent. of the forward lower angle of the parietal bone divides the os temporale from the os frontale, as is

true with the Gibbon and the ourangoutang. A connection between the third left frontal gyrus and articulate speech has been shown. The third winding of the frontal gyrus is incomplete with the anthropoid and other apes; otherwise they would speak.—N. C. MACNAMARA, in *Archiv für Anthropologie*, New Series, Vol. III, No. 2, 1904. H. E. F.

**The Influence of Sex on Drawing.**—Graphologists know how to recognize "the sex of handwriting;" they diagnosticate, from a simple examination of a written text, the author's sex. The same holds with drawing; an experienced observer will distinguish the drawing of a boy from that of a girl. But this, with the graphologist, is an impression not based on scientific analysis.

A delicate question is that of the respective merits of the sexes. Men and women teachers, when questioned, replied to us in various ways. With some the girls are more precocious, more awake, and their drawings are given as proof; with others, the boys are rated as superior on account of their aptitude for observing, and of their brain, truly more powerful, more creative. In the schools where the boys were the brothers of the girls we concluded that the male and female brains were equal. But this is true only for young children.

In the choice of a subject boys and girls are separated by their respective tastes. The boys make mechanical designs; the girls, those of dresses and complicated toilettes.

When representing the human figure, the execution of a subject shows a wide separation between the two sexes. Ask a boy or a girl to draw a "good man." The little girl, like the adult woman not trained in drawing, will reply: "I do not know how to make a man." The boy experiences the same difficulty when asked to draw a person of the opposite sex. We were able to compare many samples by having a man and a woman drawn on the same leaf. It was easy to tell the sex of the author. *Drawing is then homosexual and corresponds to sex.*

We can consider this fact, that it is easier for a girl to design a woman and a boy to represent a man, as a sort of law. Here is proof that man is anthropocentric. The result is that the artist puts into his work some details of his personality; unconsciously he reproduces himself in his pictures, his statues. Thus an artist of talent, having large frontal bosses, reproduces this fault in his own anatomy in all the portraits he executes. A woman, knowing how to draw, indicates carefully the long eyelashes which are the essential detail of her physiognomy.

With the very young child, the sexes draw in identical fashion. Toward nine or ten the feminine characteristic, the rounded breast, appears. If it is a drawing of either a young girl or boy, the breasts are indicated with complacency. Drawing reflects preoccupation. The physiological hatching of sexual desire, vague in the life of the child, plays a great rôle in the psychic life of the adult man. One knows that the sexual emotion is one of the forces which make the artist work. The youth designs with care and curiosity, and according to natural tendencies. But soon beauty appears to the young man, and often this appearance of beauty develops simultaneously with the ideas of sexes. It is difficult for us to fix with precision the time of the appearance, in the man, of the sense of beauty. In a child of eight years capable of drawing remarkably, this does not appear at all; the æsthetic sense does not yet exist. At the age of thirteen this side of art awakens in the boy. And here education plays an important part. It is allowable, in any case, to compare the vague, inexact æsthetic sense of the child to the sense which shows itself with animals in the choice, the sexual selection, of individuals the most harmoniously colored, the most beautiful, as Darwin has pointed out.—DR. PAUL SALMON, in *Bulletins et mémoires de la Société d'Anthropologie de Paris*, Fifth Series, Vol. V, No. 3. H. E. F.